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Sai Sushuri

In Telluria there has been an unfortunate tendency to associate the principle of Venus solely with sexual love. In fact, Sai Sushuri rules every kind of love, as well as beauty. We have spoken of the fundamental importance of beauty in the preceding piece on Sai Thamë. Love is equally fundamental.

At its root, all love is Divine Love, just as all beauty is Divine Beauty. It is the love of Dea for Her creation, the love of the soul for Dea and of Her creatures for one another. Just as beauty is the beauty of Dea, so love is the love of Dea. When we love Her, we do so with Her own love; hence the prayer to Dea to "Come into us as a perfect love for Thee".

The Sushuric principle is often taken as the opposite of the Vikhelic. From another perspective, however, the true opposite of the Vikhelic principle is the Sushuri-Thamic. Love, beauty, order and harmony are closely woven together. Under normal circumstances, vikhë too is part of this harmony. Only in the Age of Iron, when the Vikhelic influence becomes disproportionate, is opposition between the principles noticeable (this is natural, since opposition itself is Vikhelic).

In Telluria, the polarity of femininity and masculinity is a polarity between the Sushuric and Vikhelic principles. In Aristasia the polarity between blonde and brunette is between the Sushuric and Thamic principles, which may be seen as a polarity between love and duty or between mercy and severity. However, the true principle of severity is that of Sai Rhavë, and we may see (to borrow a Quabbalistic expression) Sai Sushuri as the Pillar of Mercy and Sai Rhavë as the Pillar of Severity, with Sai Thamë as the central pillar, holding the two in balance.

In terms of spiritual paths, Sai Sushuri rules the Path of Love (or *bhakti marga*), and thus has a special significance for the Age of Iron. It is not a coincidence that *bhakti* is recommended as the most natural path for the Age of Iron and that the Sushuric principle is the opposite of the Vikhelic.

Correspondingly, Sai Mati governs the Path of Wisdom

(*jnana marga*) and Sai Thamë the Path of Works (*karma marga*), which should be understood as the path of ritual action, including the initiatic paths offered by the traditional crafts in Sattwic societies. Of the remaining non-luminary Janyati, Sai Vikhë governs the Way of the Warrior and Sai Rhavë the via negativa or the path of pure austerity. These however are not separate from the three fundamental paths, but are, as it were, subdivisions of the *karma marga* and the *jnana marga* respectively.

Many Aristasians associate Sai Sushuri with Sri Lakshmi, whose day is also Friday, and Her lotus the Eastern equivalent of the rose of Sai Sushuri, and who, for many, epitomises Our Lady of the Path of Love, showering Her devotees with gifts and bringing the liberation offered by the austere paths together with worldly enjoyment.

The elephants that usually support Sri Lakshmi are Thamic and royal symbols, as are other of her features, thus Sri Lakshmi combines the Sushuric and the Thamic and is especially appropriate to Aristasia-in-Telluria with its special relationship to Sai Thamë and Sai Sushuri.

Sai Sushuri governs love at every level, from individual love and the love of family to a society bound together by concord and goodwill rather than by competition and the clash of parties and interests. Ultimately all these loves flow from and depend upon the love of the Mother. That love is the spiritual foundation of Aristasia.

See also

Amity

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